

SOCIAL ACTION NEWS-LETTER

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World Organization Already Under Way

That the "world congress" about which much has been said and written is already coming into being and will emerge full grown this year or next, according to an Associated Press article written by Sigrid Arne and released to the nation's press on July 8.

Beginning with the Atlantic Charter, signed by President Roosevelt and Prime Minister Churchill on August 14, 1941, the Declaration of the United Nations, brought 35 nations together in the war and pledged each of them not to make a separate peace, came on January 1, 1942.

A month later (February 23) the first Lend-Lease agreement was signed between the U.S. and the United Kingdom and it has now been extended to fifteen nations. These agreements include non-cut-throat principles for post-war world trade and for amelioration of tariff restrictions. In May, 1943, the Food Conference at Hot Springs, Va., thrashed out the initial problems of keeping everyone fed.

In November, 1943, came the Moscow Pact, tying the Big Four more closely together both for war and peace. It warned that Germans suspected of crimes would be sent to trial in the areas where the crime was committed and obligated the Big Four to confer with other nations on regulation of armaments. It also "recognized the necessity of establishing at the earliest practicable date a general international organization based upon the principle of the sovereign equality of all peace-loving states." At a conference which ended on December 1, 1943, the United Nations Relief and Rehabilitation Administration (UNRRA) was set up to feed, house and give medical care to people in the war zones after the Allied armies have mopped up. Each nation agreed to contribute 1 percent of its national income to create a fund of about two billion dollars to finance the project. Thus the task of feeding and caring for war sufferers is recognized as a responsibility of all the United Nations rather than as the job of the U.S. and Britain.

At the Cairo Conference in November, 1943 President Roosevelt, Prime Minister Churchill and Generalissimo Chiang Kai-shek agreed to continue the war and to deprive Japan of all the territory taken from other peoples since 1914.

Immediately thereafter the Teheran Conference was held with President Roosevelt, Prime Minister Churchill and Premier Stalin in attendance. Out of this meeting came a declaration of intention "to seek the cooperation of all nations whose peoples in heart and mind are dedicated to the elimination of tyranny and slavery, oppression and intolerance."

In April, 1944 the International Labor Conference at Philadelphia with delegates present from 43 nations wrote a labor charter for the world for presentation to their respective governments, agreeing that all must provide jobs, wages adequate to a decent standard of living, and security against unemployment, sickness and death. In July the International Monetary Conference at Bretton Woods, N. H., planned an eight bill-

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J. B. Hunter Joins United Society Staff

J. B. Hunter, former missionary to Japan and at present assistant director of the Rohwer (Arkansas) War Relocation Center, will become a national director in the department of social welfare of The United Christian Missionary Society, according to James A. Crain, executive secretary of that department. Mr. Hunter was elected by the board of trustees at its regular meeting on June 13-14. He will share with the executive secretary the general work of the department but will have particular responsibility for peace and interracial understanding, including the work of the Commission on World Order, of which Dr. Roger T. Nooe is chairman. Mr. and Mrs. Hunter will move to Indianapolis about September 15th. The calling of Mr. Hunter is in line with plans for the broadening of the work of the department as outlined elsewhere in this issue.

After graduation from Transylvania College and the College of the Bible, J. B. Hunter was called to the pastorate of the Anacortes, Washington, Christian Church, then under the support of the American Christian Missionary Society. Shortly after the United States entered World War I he was commissioned as a Chaplain and sent to the chaplains' training school at Camp Taylor, Kentucky, where James A. Crain, with whom he will now be associated, was then stationed as adjutant of the school. The friendship developed during war days has endured through the succeeding years. Following service with troops in the AEF, Chaplain Hunter was returned to the United States and after receiving his discharge entered Vanderbilt University. During that time he served as pastor of the Seventeenth Street Christian Church of Nashville. After completing his graduate work Mr. and Mrs. Hunter were sent to Japan as missionaries under the auspices of The United Christian Missionary Society, where Mr. Hunter's work was marked by his ability to interpret Christianity to students, intellectuals and government officials. When falling receipts during depression days made reduction of missionary forces imperative, the Hunters, who were then at home on furlough, were not returned to Japan. Shortly thereafter Mr. Hunter was called to become pastor of a small community church group in the Pulaski Heights section of Little Rock, Arkansas. Beginning with a handful of people and without a building, through thirteen years of service he was able to increase the membership to more than 300, with commensurate growth in local support and missionary giving and to secure a beautiful location and erect a commodious temporary building for the congregation. During his ministry Mr. Hunter brought the congregation into fellowship with the Disciples of Christ.

In 1938 the United Society received an urgent cable request from our churches in Japan to send Mr. and Mrs. Hunter again to Japan in order that he might aid them in their efforts to prevent the drift toward war. At considerable sacrifice to himself and his family Mr. Hunter agreed to go, but so rapidly did American-Japanese relations deteriorate that passports were

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Crain Heads Church Social Work Conference

At the annual meeting of the Church Conference of Social Work held in connection with the National Conference of Social Work at Cleveland, Ohio, James A. Crain executive secretary of the department of Social Welfare of The United Christian Missionary Society was elected president of the Conference for the ensuing year, according to announcement by Dr. L. Foster Wood, executive secretary. The Church Conference of Social Work is an affiliate of the National Conference of Social Work and is the agency through which social service institutions under the direction of church organizations carry on cooperative work. It includes in its membership a growing number of social service institutions, such as benevolent homes, children's homes, settlement houses, hospitals, relief agencies, schools, and the like. Its purpose is to develop higher standards of religious work, especially in the matter of keeping accurate case records and meeting social case work standards as to personnel and programs of work. Closely allied to the Church Conference of Social Work is the Association of Church Social Workers, a professional association composed of persons devoted to religious social work. Mr. Crain has been a member of both organizations from the date of their organization.

Civil Liberties Union to Test Poll Tax Laws

Defeat of the anti-poll tax bill in Congress had led the American Civil Liberties Union to undertake a test of such laws in the federal court with the intent to carry the issue to the Supreme Court. It is believed that if the matter again comes to that body a different decision will be handed down than in previous cases. Suit was filed in the Federal District Court at Roanoke, Va., by the Southern Electoral Reform League on behalf of Mrs. Dorothy B. Jones, against the registrar of voters for refusing to enter her name on the voting rolls when she refused to pay her poll tax. The suit alleges that the Virginia Supreme Court holds that the poll tax is not intended to raise revenue but to limit suffrage, whereas the Supreme Court has upheld poll tax laws only as revenue measures. In view of the Virginia decision Mrs. Jones will test the constitutionality of the poll tax law of that state. A second suit is planned in Virginia which allege that inclusion of persons disfranchised by poll tax laws in determining Virginia's representation in Congress is unconstitutional. The ACLU takes a gloomy view of the Republican proposal to secure a constitutional amendment outlawing poll tax laws.

Fictions That Complicate the Race Problem

Race prejudice is maintained by a set of fictions that are believed by many otherwise well-informed persons. As long as these myths are allowed to prevail racial prejudice will thrive. Below are listed some of these fallacious beliefs.

1. The theory that two races can achieve success and satisfaction living side by side but under separate and different social conditions. Experience shows that where this has been tried the races live not side by side but with one in front and the other behind.

2. The belief that we can love our brother and yet separate ourselves from him. Arguments for separation are arguments against love.

4. The belief that races are biologically different. Biologically the human race is one. There are variations in color, culture, ways of thinking, in the length of time that groups have been in touch with education, etc., but these are rooted in social inheritances rather than in biological differentiations.

4. The belief that some races are biologically superior and others biologically inferior. All races have and inferior individuals, but no race is marked by superior or inferior characteristics that apply to the race as a whole. Individuals of races that have had fewer opportunities often 'jump the gap' and show themselves the intellectual equal of those who have had better advantages.

5. It is a fiction that there are racial characteristics in the bloodstream. Scientists have discovered four blood types and these types are found in all races.

6. The belief that backward peoples are satisfied with their condition. Individuals may be indifferent, but all racial groups are constantly striving for better ways of living. The idea that American Negroes prefer to be 'Uncle Toms' or that missionaries are regarded as unwelcome meddlers is not supported by the facts.

7. It is not true that political life is notably better when the underprivileged groups are barred from participating in it. The very means used to deprive one group of its political rights eventually are used to restrict the rights of other citizens and to create a political oligarchy. The poll tax states prove the case.

8. It is a fiction that the dominant social group can be trusted to look out for the interests of minority or underprivileged groups. The dominant group provides for the minority group what the majority *thinks* is best for them, not what the minority itself thinks is best.

Race prejudice is based on behavior patterns that are acquired, not biologically inherited. Racial prejudice is a social inheritance. It arises not from the bloodstream but from social consciousness. It is perpetuated by myths like those named above and many more like them. It is rooted in the suspicions and fears that come down to us from antiquity when the stranger was regarded as an enemy. We easily assume that because a person is different from ourselves there must be something undesirable or dangerous about him. In all ages certain individuals have profited by encouraging suspicion and distrust. The economic motive, the desire to exploit, is today a mighty factor in the world's race problem. Jesus Christ regarded all men as brothers, children of a common Heavenly Father. His passion was that all God's children might be one and that they might live as members of the Divine Family. Those who are victims of race bitterness deny their spiritual heritage.

On Social Frontiers

Favorable action by the Senate has guaranteed the continued existence of the FEPC (Fair Employment Practices Committee) for another year. This is the committee set up by the President to eliminate discrimination against Negroes and other minority groups in employment. Two bills are now pending, one in the House and the other in the Senate, to make the FEPC a permanent agency. The Republican platform pledges to enact such legislation. It is not mentioned in the Democratic platform.

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"Thirsty airmen in Normandy now look forward to the frequent arrival of the beer barrel bombers. To replenish meager supplies available at the front, pilots of nonoperation fighters are slinging full beer barrels into bomb racks and flying them across the channel. The regular barrels as they come from the brewers are equipped with a special streamlined nose to cut down wind resistance." (*Dispatch from Supreme Allied Expeditionary Force, dated July 15. From Denver Post.*) Imagine an American mother receiving one of those "The Secretary of War regrets to inform you" that your son was shot down while flying beer across the Channel! There may be a shortage of gasoline, tires, trucks, freight cars, traveling accomodations on the railroads and space on the ships that carry supplies to the fighting front, but a place must be made for beer! Win the war, yes. But don't interfere with the brewers!

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Seventeen members and ex-members of the Michigan legislature and officials of five finance companies were on trial in July for conspiracy. The legislators were accused of accepting food, beer, whiskey and bribes ranging from \$100 to \$750 each from the finance companies for support of a bill sponsored by these concerns. Strange, isn't it, that where you find crime, bribery, malfeasance in office and other anti-social conduct you nearly always find liquor! Could there be a connection? Is it possible that liquor promotes crime?

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Charges that Mexican Synarchists (sympathizers with Franco's Spanish dictatorship and fanatical supporters of the Mexican Catholic Church) have attacked Protestant groups was made in a letter addressed to President Avila Camacho by Bishop David Ruesga of the Church of God in Mexico, according to *Mexican Labor News*. The Church of God has about 20,000 adherents in Mexico, according to the dispatch. Bishop Ruesga charges, it is alleged, that the Synarchists attacked the village of La Gloria, inhabited by members of the Church of God, drove the people from their homes, sacked their belongings, stole their cattle, burned their houses. The body of a boy who had just died was thrown into a corral where it was attacked by hogs. It is alleged that a woman was raped and those who sought to protect her whipped and wounded. In the letter to President Camacho Bishop Ruesga is said to have listed numerous such attacks on villages dating from March, 1942. A dispatch from Mexico City under date of July 8 reported that Juan Ignacio Padillo had been jailed for treasonable articles in *El Sinarquista*, the organ of the National Sinarchist Union. The organization is believed to be plotting a reactionary revolution in Mexico.

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The new cathedral of Coventry is being constructed to serve as a shrine for all faiths represented in Britain. The Bishop, speaking recently of the building said that plan has stirred the imagination of the public as a practical step toward reunion of the churches.

Edwin L. Becker to Become Rural Church Director

Edwin L. Becker, minister of the Peru-Brock, Nebraska, pastoral unity, has been called to become national director of rural work by action of the board of trustees of The United Christian Missionary society, according to announcement. Mr. Becker is the son of Mr. and Mrs. Paul Becker. He will assume his new duties on August 15th.

Mr. Becker attended grade and high school in Des Moines, Iowa, where his father served as pastor of the University Church of Christ prior to going to his present pastorate with the Bethany Christian Church at Lincoln, Nebraska. After high school came Drake University and following that Yale Divinity School, where he received the B.D. degree. In his senior year at Yale he was awarded a fellowship in rural sociology and economics at the University of Wisconsin. Though city-reared, Mr. Becker was early attracted to the rural field and determined to devote his life to the rural ministry. In his Peru-Brock pastorate he has been active in all phases of rural religious and social work and has won wide recognition throughout the state. He is a member of the board of Nebraska Christian Missionary Society and an officer of the Nebraska Christian Rural Fellowship.

Two years ago, after a number of years of insistent demand for more service to our rural churches, responsibility for this work was transferred to the department of social welfare and the name of the department was changed to the department of social welfare and rural work. While only marginal time could be given to the rural field the response was immediate and gratifying. With the aid of the committee on the town and country church of the Home and State Missions Planning Council a number of pamphlets and leaflets were published dealing with rural problems, among them "A Ten Point Program for the Rural Church," which has had wide distribution, "Study Your Job in the Rural Church," a bibliography and study guide, and "The Rural Church and the United Christian Education Advance." Two manuals have been published, one "An Adventure in Rural Cooperation," by Jacob J. M. Strite, and a manual on "The Lord's Supper," by Edward D. Hammer, the latter designed to aid rural churches without pastors to observe the Communion in an orderly manner. Regular observance of Rural Life Sunday was instituted among our churches with most encouraging results. A program of "in-service" training for rural ministers was begun, whereby rural pastors were encouraged to attend rural pastors institutes and conferences sponsored by state universities, state agricultural colleges and interdenominational agencies. Summer scholarships to permit rural pastors to attend the Interdenominational Institute for Rural Pastors at Garrett Biblical Institute were provided. Through cooperation with the Home Missions Council of North America institutes for pastors of Negro rural churches were inaugurated at Jarvis Christian College and Southern Christian Institute. Scholarships were also provided to permit Negro Disciple pastors to attend other institutes sponsored by the H.M.C.

The coming of a rural church worker to the staff now makes possible the shift of the local church phases of rural work to the department of church development and evangelism where it more properly belongs, thus freeing the department of social welfare for an expanded program in that field. The latter will henceforth be known as the department of social welfare. Further announcement regarding plans for that department will be made at a later date. At present it

can be said that plans include extensive interdenominational cooperation and more intensive social service work among local church groups. The department will also retain supervision of work among migrants and sharecroppers, since that work is largely in the field of social service.

Home Missionary Stands by the Task

Some 27 or 28 years ago M. C. Nickell and Mrs. Nickell accepted a call to Hazel Green Academy, where Mr. Nickell became superintendent of industries. A highly skilled cabinetmaker and general woodworker, Mr. Nickell's abilities along other lines soon became evident and more and more he was called upon for all sorts of services from repairing motors and farm machinery to the crimping into place of new boiler flues. Through the years "M. C." became a fixture on the campus and in the church and throughout the mountain community. Under his supervision bricks were burned on the campus for the new gymnasium building. He built the big wooden trusses that support the roof and under his direction the concrete for the foundation and basement walls was poured. There is not a machine on the campus that he cannot repair and when the school needs new desks, chairs or other equipment it is the habit to call upon "M. C." to produce them. When a tool is needed he turns to and makes it if not immediately obtainable. Under his hand the portable saw mill has turned out thousands of feet of lumber and he thinks nothing of taking a contract to cut and market 3,000 railroad cross-ties. Not only has Hazel Green Academy profited from his energy and skill, but several mountain school houses in the Hazel Green area have comfortable chairs and a substantial teacher's desk because M. C. Nickell built them. Lately some of our churches, notably the church at Brooklyn, Indiana, have become possessed of pulpit chairs, communion table and communion sets made by him. Hundreds of boys had manual training under his tutelage.

Recently Henry A. Stovall, principal of Hazel Green Academy, had a visitor, the head of the public school system of a large industrial city, and himself an alumnus of Hazel Green Academy. "I have come," he told Mr. Stovall, "to make an attractive offer to Mr. Nickell to come to our staff to head our construction and repair department, but before speaking to him I should like to discuss the matter with you and to know your attitude toward the proposal I am prepared to make." Mr. Stovall explained to him a fact which he already knew, that M. C. Nickell was almost indispensable to the work of Hazel Green Academy. "But," said Mr. Stovall, "I think Mr. Nickell has a right to hear your offer and to make his own decision."

A short time later Mr. Nickell approached Mr. Stovall to tell him about the offer he had received. He also told him that he had decided not to accept it. "I want you to know how much we appreciate your decision to stay with us," said Mr. Stovall, "for that was a very attractive offer and much better than anything you can ever expect to receive here. Anyway, I am glad that you have decided to remain with us." "Well," replied "M. C.," "I have been on this campus for many years and am contented here. I value my contentment more than I value the salary I would have received there." The salary offered, incidentally, was more than four times that which Mr. Nickell had been receiving. The Nickells have four children. A daughter, Susan, was recently married to J. Edwin Corathers and will go with him as a missionary to China.

J. B. Hunter Joins United Society Staff

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held up for several months, with the result that by the time he reached Japan it was apparent that there was little he could do. Therefore in order not embarrass the Japanese Christians by his presence (which was resented by Japanese militarists who had gained the upper hand in government) he withdrew to China and shortly thereafter returned to the United States. With the attack on Pearl Harbor, which occurred shortly after he returned home, Mr. Hunter's knowledge of recent conditions in Japan and of the feelings and attitudes of our Japanese Christians was of inestimable benefit to the Society in dealing with matters relating to the Orient. At the same time the Society was confronted with serious problems growing out of the evacuation of Japanese nationals and Americans of Japanese ancestry from the Pacific Coast region. Accordingly, Mr. Hunter was assigned to work among the evacuees and to minister to them on behalf of the churches. His remarkable success in this service attracted the attention of the War Relocation authorities and he was appointed assistant director of the Rohwer Relocation Center, where he was in charge of welfare, educational and religious activities. Mr. and Mrs. Hunter have two children, Jack, 20 who will be a freshman in Harvard in September, and Betty, 18, a sophomore at Texas State Womens College, Denton, Texas.

During his years in the Southwest Mr. Hunter won wide recognition because of his comprehensive grasp of problems relating to world peace, international relations and interracial tensions and was in frequent demand as a lecturer and forum leader.

Ministers of Brea, Cal., Oppose Anti-Japanese Law

Pastors of Brea, Cal., churches recently took action expressing "grave concern and apprehension" over efforts to enact by initiation a law prohibiting "certain persons, particular Japanese" from owning land in the state. Their opposition was based on the fact that such a law would increase race prejudice and would logically lead to other exclusions. They believe it to be undemocratic to place such restrictions upon American citizens and that if enacted will defeat its own ends and tend to bring to America the very conditions against which our boys are fighting.

World Organization Already Under Way

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ion dollar stabilization fund to undergird the monetary system of the nations.

Other regional agreements under way are:

The Inter-American Commission to plan trade between North America and South America.

Belgium, the Netherlands and Luxembourg have worked out an agreement to hold their respective currencies at a constant exchange rate, wipe out tariffs and equalize exchange rates.

Australia and New Zealand have worked out a plan of partnership for defense, for control of aviation and for joint participation in any Pacific agreement.

Naturally, these agreements must be ratified by the governments concerned, but many of them are of such a nature that this can be done by executive order. It may well be that by the war's end the Nations will find themselves involved in so many mutual agreements that the framework of a world organization will already have begun to take shape.